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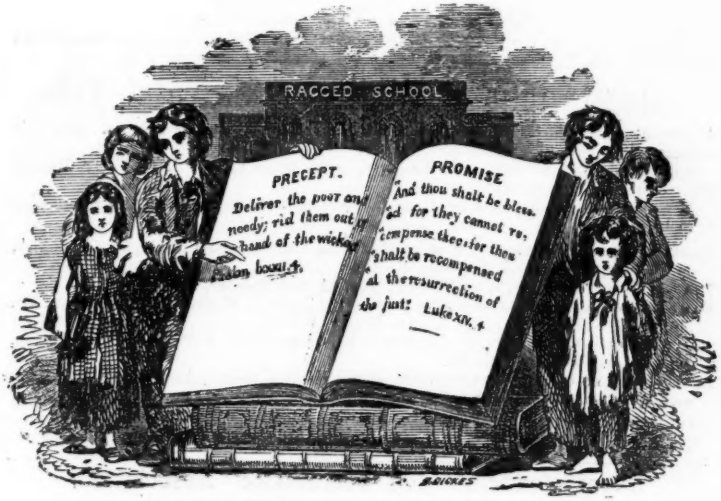
THE

RAGGED SCHOOL UNION

MAGAZINE.

No. CCIII. NOVEMBER, 1865. Vol. XVIII.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just: Luke XIV.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of books, &c., from "F. C.;" a box containing waste paper from Miss M. A. Hobson; a carpet-bag and clothing from "A. B. C.," in reply to a letter in the *Standard* of October 2nd, 1865; a bundle of cut-out clothing to be made up in the Industrial Classes, from Miss E. M. Ray; a parcel of shirts, &c., from Mrs. Reade; clothing, boots, &c., from Mrs. M. A. Baines; hamper of miscellaneous articles from Staines; and a parcel of woollen comforters, flannel, &c., from Mrs. Symons.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for our Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

Parcels of waste paper, old magazines, reports, &c., &c., can be made good use of for the benefit of the Society, and will be thankfully acknowledged by Mr. GENT, 1, Exeter Hall.

ORIENTAL LIFE.

The Committee of the Ragged School Union have the pleasure to announce that Mr. JOHN GADSBY has kindly volunteered to give his popular

Illustrations of Biblical & Oriental Life

At various places during the ensuing Season, on behalf of Ragged Schools. Mr. G.'s services will be entirely gratuitous.

Application for the Lectures to be given, to be made to Mr. J. G. GENT, Ragged School Union, 1, Exeter Hall.

Arrangements are completed for these Lectures to be given on behalf of the following Schools:—

HATFIELD STREET, GOLDEN LANE, at the Hall of the Sunday School Union, 56, Old Bailey, on Tuesday, Nov. 7, and Thursday, Nov. 9.

INGRAM PLACE, HOLLOWAY, on Monday, Nov. 13, and Tuesday, Nov. 14.

CAMBERWELL AND OTHER SCHOOLS, at the Presbyterian Church, Clapham (Rev. Dr. McFarlane's), on Friday, Nov. 17, and Friday, Nov. 24.

HAMOND SQUARE, HOXTON, at the Pavement Chapel, New North Road, on Monday, Nov. 20, and Monday, Nov. 27.

LAMB AND FLAG COURT, CLERKENWELL, at the National School, Amwell Street, Clerkenwell, on Wednesday, Nov. 22, and Wednesday, Nov. 29.

On each occasion the Lecture to begin at Seven o'clock.

Tickets to the principal seats 1s. each Lecture, to be had at 1, Exeter Hall, Strand.

Superintendents and Secretaries' Association.

The next Quarterly Meeting will be held at 56, Old Bailey, 7.30 a.m., on Friday, 24th November, when the Rev. ARTHUR HALL has consented to open a Discussion on "SUNDAY EVENING SERVICES AND SCHOOLS." The Superintendents and Secretaries of Ragged Schools are invited to attend.

WANTED, for an EVENING and SUNDAY SCHOOL, attached to a Manufacturing Establishment, an energetic YOUNG MAN, member of a Dissenting Church, of good ability and experience, as SUPERINTENDENT TEACHER, the whole of whose time after 10 a.m. will be required for Teaching, Visiting, or similar duties. Apply, with age, former employment, and terms, to F.N., care of Mr. A. Boot, Printer, Dockhead, S.E.

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Not unfrequently young women, reclaimed through the instrumentality of this Institution, are lost sight of for years, not so much from a want of gratitude to those who may have had the care of them, as a very proper sense of shame which naturally shrinks from the former painful associations of a Reformatory. The following is one instance out of very many which might be quoted. S. M. and R. M.,* mentioned in the following letter, were inmates as far back as 1858.

"To Mr. Thomas. "New Zealand, May, 1865.

"Not having received an answer to my last letter, sent while living with R. M., and seeing from a London *Times* that you are still in the same place, I again venture to send a few lines, earnestly hoping that you will answer this. I left Melbourne for D—— about fourteen months ago, with a family with whom I had lived for more than a year, and assisting in the nursery. I have much work to do, and my wages is £24 per year. I like this climate better than Victoria; here we escape the heat and many other annoyances. It is a most beautiful country. From all my relations in S—— I receive letters monthly, which is a source of much comfort to me, and, I feel, enables me in a great measure to keep me in the right path. Since coming to the colonies I have suffered much (not brought on by myself), and been subject to many temptations. I am thankful to say that I have had strength given to me to withstand all. Oh, Mr. Thomas, I wish I had never left your good Home. While there I was beginning to have a great yearning to become a true Christian. I have a most painful feeling—I cannot describe it. Since I left it has all gone. I often think, if I had only one hour in listening to your good advice and hopeful words, it would return. I may be wrong. When you have a spare hour will you write me a letter. I trust Mrs. Thomas and Miss F., &c., are all well. I have my father to support, so that nearly all my savings go. If I should be spared to return to England, I think my steps would be directed to your door. Please do write.

"I remain, yours respectfully, S. M.

"*R. M. is married and living in the neighbourhood of Melbourne."

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by
Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

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This Institution has long been a blessing to the neighbourhood. It is situated in the very midst of "Bluegate Fields," adjoining the notorious Ratcliff Highway. Upwards of 300 destitute children, *but for these Schools*, would go altogether untaught. *Funds are urgently needed.* The Treasurer has already largely advanced, and unless the benevolent come to aid, it is feared the Committee will have to give up some of the operations now carried on.

That the Christian public may *avert* this calamity, and not suffer such a good work to be stayed is the earnest hope of the Committee.

Donations will be most thankfully received and acknowledged by

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Subscriptions and Donations to assist them in doing this will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, or by the Honorary Secretary, Mr. T. E. WAY, 29, Wigmore Street, W.

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Donations will be most thankfully received by Mr. W. J. Watts, Hon. Secretary, 7, Birchmoor Terrace, Cardington Street, N.W.; Mr. Alderton, Treasurer, Phœnix Saw Mills, Phœnix Place, Clerkenwell, E.C., or by Mr. Gent, Ragged School Union, 1, Exeter Hall, Strand.

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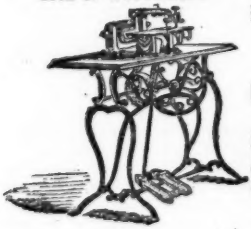

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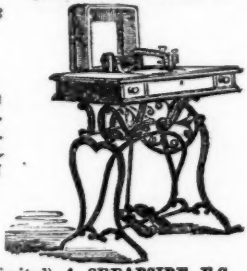

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J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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NICHOL STREET

Ragged Schools, Missions, and Working Men's Club,

BETHNAL GREEN.

These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but their dilapidations became so serious, that in very self-defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children (about 1,200) crowding into the schools, still further accommodation is absolutely necessary.

But by these efforts, and by raising about £300 a year for the support of the School and Mission, the Committee and friends of the school, who mostly live three miles distant from the scene of their work, and have no special connection with the neighbourhood, have done what they can, and are now compelled to appeal to others for the assistance necessary to complete their plans by covering the vacant piece of land in their possession.

In this the Committee have the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green.

One thousand pounds is still wanted, and towards this donations will be thankfully received by Mr. GENT, Secretary Ragged School Union; or by

HENRY SPICER, Jun.,

68, Upper Thames Street, E.C.

Papers, Original and Selected.

RAGGED WORK IN COUNTRY TOWNS.

HASTINGS.

LATE in September, a week's rest from ordinary duties was deemed desirable, if not necessary, to recruit health before entering upon another winter's campaign; for which purpose Hastings was selected for the purity of its air, and for the charming character of its undulating scenery. Although rest and quiet were needed, yet in no sense were we an invalid visitor to that sea-side town. The rest wanted was rather the rest of the pen and the eye, than of the walking-stick and the leg. And the quiet sought was rather the quiet from official life than from social intercourse. As we happily have many friends of our London movement residing in that town, our desire for social intercourse was more than usually gratified. Old friendships were revived and new ones formed, and it is hoped with advantage to the local school as well as to those in the metropolis. Our pedestrian exercises of the week certainly amounted to, if not exceeded, those taken in London during a whole month, and with no small physical benefit. On one occasion, when returning from "The Lovers' Seat," we scrutinized the old town from the top of "The East Hill." The scene was so very different from any of the kind to be met with in or near London, that we felt more than usually inclined to linger on the spot. While the eye was tracing the direction of the streets among the crowded maze of buildings, the eye rested on an erection intended evidently for some public use. Its little porch, and long lantern-roof light, indicated it was for something more than private use, but what that something was we had not the remotest idea; but bringing our glass to bear upon it we easily read, by its aid, on the face of the building, "Ragged School, erected 1863." This was quite a discovery, one in which we felt at once deeply interested, and determined to ascertain something of its history and operations. After a few visits to the school, both on the week-day and Sabbath, and a few calls upon its friends and managers, we succeeded in gathering the following particulars:—

An active friend of one of our London Ragged Schools found it

desirable, a few years since, to fix her residence in Hastings, where her London experience was soon brought into operation in efforts to meet the necessities of the poor of that charming old town. Neglected poor there were, notwithstanding all the efforts of the nobility, gentry, clergy, and townspeople to benefit their poorer neighbours. A section of the population was growing up in vice and ignorance, and none of the institutions of the town seemed to meet their case. Not that the existing institutions were unable to cope with the necessities, if those needing their help had been willing to be benefited by them. In Hastings, as in London and all other old towns, it seemed the most effective and judicious plan to have a school expressly for the very poorest class, and place it in the midst of the class to be benefited by it. This decided upon, the first step was to hire a room, which was done at the corner of Crown Lane, Tackleway, at a rent of about one shilling per week. The next step was *to borrow* a mistress, and this was effected through the kindness of the Female Missionary Society allowing one of their agents to give a portion of her time to the school, and to consider it a part of her useful occupation. Thus, upon the most economic plan possible, the Hastings Ragged School for girls began to operate, and as a matter of necessity those operations were upon a small scale, being limited to the afternoons of the week and to Sundays. Reading, writing, and arithmetic were taught on Tuesday and Friday afternoons, needlework on Wednesday, and a Mothers' Meeting on Thursday. A meeting was held on Friday and Sunday for Bible reading, explanation, and prayer, not that these were omitted on the other occasions, for the great object the friends had in view was to train the children in the knowledge of Divine truth, in the fear and love of God, and, in the words of Count de Metz, the founder of the Reformatory School at Mattray, they went "to the work with the Gospel in their hands." Other adjuncts were soon in operation, for in the first year, besides the foregoing, there was a Clothing Club formed among the girls, and a Coal Club among the women. As there were some girls whose case the school could not meet, arrangements were made to place them in the Refuge belonging to the St. Giles's Ragged School, London, and for whose support five shillings per week for each was paid from funds raised in Hastings. Limited as such efforts were during the first year, they were found to be too extensive for the small accommodation possessed. This led to a removal to a larger room without much, if any, increase to the rent. The

number of subscribers to support this effort during the first year was fifty, the largest donation was £2, and the smallest 2s. The total amounted to £19 17s., and out of so small a revenue the year's expenses were paid and a balance left on hand of £3 18s. 3½d. So encouraged were the friends by the results of the first year's efforts, that they quote the language of the workers of a similar school as expressive of their feelings and opinions :—

"If there be any institution on which a wise and kind-hearted Christian can look with a feeling of hope and unmingled satisfaction, it is a Ragged School. It aims to help the most helpless classes of society, the young, the very poor, and those exposed peculiarly to the worst temptations of a city or town life. It is a charity of the least exceptionable, and best kind. Without pauperising any class, it extends invaluable help. It prevents evil, while it supplies good influences. It collects a number of children, who are in danger of running wild in the streets, exposed there to many dangers of mind and body ; brings them under wholesome moral influences, habits of order, obedience to wise and gentle authority, kindness, and a certain amount of useful knowledge. Here too, it is to be hoped, are often planted the seeds of knowledge of Divine truth, which, under the blessing of God's Holy Spirit, may live and grow, and produce everlasting fruit."

The success of this first year's operation was a strong encouragement for further services. A Penny Bank and a Lending Library were set on foot ; and, with a view to make the school still more attractive to the ragged class, and to increase the hold upon those already brought under kindly influence, summer trips to Ore Valley were commenced. This new manifestation of kindness, and the refreshments and amusements given on the occasion, form quite a new era in the history of the juvenile waifs and strays of Hastings. In the second year the effort was sufficiently established to have a mistress of its own, and the *borrowed* one to be returned ; but this pioneer was not allowed to go back empty-handed. The members of the Mothers' Meeting, and some of the parents of the scholars, so appreciated her efforts as to subscribe among themselves, and with the money bought a rosewood work-box and a Prayer-book with clasps, and presented them to her in token of their gratitude for what she had done for them, and the Committee also gave her a present of £5. The services of a young person were then engaged, who could give her whole time to the work. The school was opened as a regular Day School, and soon became so appreciated as to render the room totally inadequate to afford the accommodation required for the many applicants seeking the benefit of the institution. A more capacious room was sought, but nowhere was one to be found vacant, or likely to be obtained. There seemed no alternative but

to go on doing good in the very small area possessed, or to build. The latter was agreed upon; a building fund was commenced by a "Reading," at the Music Hall, the proceeds of which amounted to £11 4s. The need of a building was speedily recognised by the townspeople, who soon increased the building fund to £50; in addition to which the fund for the general expenses increased from £19 17s. the first year to £71 17s. 9d. in the second. At the same period four girls were supported by local aid as inmates in St. Giles's Refuge. In the third year small additional efforts were made, and all operations formerly commenced continued; but the great efforts of the year were to increase the building fund, and to obtain a site for the school-room. Happily, success again followed effort. The lady before referred to, and who discharged the joint duties of treasurer and secretary of the school, purchased a cottage and land adjoining, in the Tackleway. The land was generously and most kindly placed at the disposal of the Committee, at a small nominal rent, merely as a legal security for the protection of the property. To obtain the money needful to erect the building, a fancy bazaar was held for three days in the Music Hall; the sum thus realized amounted to £282 9s. 8d., which, with the former balance and other sums, the building fund at the close of the year was increased to £362 18s. 7d. The contributions to the general school fund that year amounted to £66 5s. 6d.

The fourth year's school work was similar to the year preceding; but the prominent effort was the erection of the school-house, which was completed and opened in October, 1863. Its exterior has a pleasing aspect, and the two rooms of which it consists, one over the other, are commodious, well fitted-up, and well adapted for Ragged School purposes. The total cost was £772. The money in hand was not sufficient to pay the bills, and a mortgage was raised of £230; but this was reduced at the end of the year to £199. The money specially obtained for building purposes was not at the expense of the current support of the school, for the number of subscribers to the general fund increased to nearly 200, and their contributions to £91 13s. 6d. In the fifth year the Committee report that, in reviewing the past, they find the field of labour has increased, and necessitated the appointment of an assistant teacher; and that a corresponding amount of blessing and success has been mercifully vouchsafed. The principal operations consist of the Week-day School, Evening School, the Sunday School, the Mothers' Meeting, two Clothing Clubs, the Coal Club, &c. The subscription

to the general fund increased to £103 18s. The donations to the building fund amounted to £157, which, with other receipts, has reduced the mortgage on the building to the small sum of £23 2s. 1d.

Hastings has now one of the neatest and most suitable buildings that anywhere exists for Ragged School purposes. It stands in a suitable locality, where it is much needed, and is nearly if not quite free from debt. It has an effective Managing Committee of ladies, and an energetic mistress. There seems only one deficiency, and that is the one that has been felt from the dawn of Christianity —"the labourers are few," very few, in the character of voluntary teachers. It is sincerely hoped that more volunteers will come forward for so good and blessed a service; and while they labour as though everything depended upon their efforts, know that the increase is from God alone. That there are many idlers in God's fold in country towns, as in the metropolis, is most painfully apparent. These idlers have but small blessings for themselves, and they are not the medium of blessing to others. It might be otherwise; and to make it "otherwise" there is one plain duty, perhaps too much neglected, and that is to press on those in Churches who are known to be eaters, but not gatherers, of the honey, the necessities and the claims of the poor children of their towns for a Bible education, that before God and man they may be deprived of the excuse, "No man hath sought to hire us." This is not so much the duty of the pulpit as it is of the pew. It must be done by individuals upon individuals, and, like the recruiting sergeant, take them one by one, enlisting their sympathy; and by letting them know the facts of the case, and the need that exists for their help, the services of many now doing nothing will be secured for cultivating God's vineyard, and gathering in God's harvest.

THE CHOLERA, AND HOW TO AVOID IT.

In the inscrutable but all-wise providence of God we are threatened with a return of the cholera. As all God's dealings are merciful and good, such visitations are undoubtedly intended to remind us of our duty to ourselves and to each other, by urging us one and all to use the means best known for our protection against disease.

Happily we have now, as on previous occasions, a timely notice given us to prepare for its coming. Former experience has taught us that it is most liable to attack close, crowded, and dirty neighbourhoods, such as those in which Ragged Schools are generally situated.

The Committee of the Ragged School Union, therefore, anxious for the welfare of the various Schools with which they are connected, are desirous of calling attention to the following facts and directions:—

Cholera is attracted by bad smells, by dirt and filth, by confined and foul air, and by intemperate habits.

Bad smells arise from open or defective sewers, drains, and sinks, from privies out of repair, or kept in a filthy condition, and from the remains of vegetables, fish, bones, &c., thrown into a corner, or on to the dust-heap to rot.

Some of these evils may be remedied by the poor themselves; others may be beyond their power. In that case, there is in every parish an Inspector of Nuisances and a Medical Officer of Health appointed for the purpose of looking after these things, to whom application should be made for help to remove them.

Dirt and filth, either of the person or of the home, contaminate the air and load it with impurities, which, like bad smells, afford a lodgment for the poison of cholera. The same may also be said of the foul atmosphere produced by the breathing of a family in a confined room.

These are negligences that need only to be understood and attended to, to be got rid of. Cleanliness and ventilation are the simple and easy remedies. The prompt removal of all slops and offensive matter from the room, a plentiful supply of soap and water for daily washing, and frequent scrubbing of the floors, and the occasional throwing open of doors and windows to send a fresh current of air through the apartments to purify them, are all that is required.

Intemperance is a vice at all times destructive both to body and soul. In the season of cholera it exposes to almost certain death. Each time the cholera has made its appearance in this country, drunkards have ever been the first to take it and the surest to be carried off by it. This surely ought to be a warning to those addicted to this vice.

An attack of cholera is usually preceded by bowel complaints and sickness. All persons, therefore, affected with looseness of

the bowels, vomiting, gripings, and cramps, should at once apply for medical aid, that they may be relieved before the symptoms have had time to take on the form of true cholera.

As preventives it is recommended to wear a broad strip of flannel around the body, to keep the feet warm, to guard against damp and chills, to avoid raw and especially unripe fruit, and much vegetable food. Above all, it is enjoined not to give way to fear. Fear predisposes to the disease, and prevents the exercise of that kindly sympathy and assistance which is all the poor have in their power to give to each other.

Be not afraid then: He who permits the pestilence to come can protect from its attack. Earnest prayer for that protection, and trust in its efficacy, should give confidence.

As during the night, and even during the day, there may be a difficulty in promptly obtaining the services of a medical man, the following prescription will be found useful in the meanwhile:—

Prepared chalk,
Compound cinnamon powder,
Powdered catechu.

Of each a drachm, to be well mixed together, and divided into six doses for grown-up persons, nine doses for children from eight to twelve years of age, and into twelve doses for younger children. A dose to be taken every three or four hours in a tablespoonful or two of water till relieved, or until other aid is procured.

DR. LETHEBY ON THE CHOLERA.

On the subject of the foregoing paper, Dr. Letheby has lately reported to the authorities at Guildhall. He alluded to the existence of cholera in an epidemic form in the towns and villages upon the eastern shores of the Mediterranean; and, as most of those places are in frequent communication with the neighbouring ports of Europe, it has been feared that the pestilence would move forward in the usual tracks of commerce, and before long appear among them. That there are good grounds, he says, for such alarm there can be no doubt, and it would be highly imprudent to disregard the proximity of so dangerous an enemy, notwithstanding that the circumstances under which it has manifested itself are not at all like former visitations. "It is proper," he says:—

"To remember that in the great epidemics of 1831-32, and 1848-49, there were three facts which came prominently before us:—1. There was an unusual outbreak of the disease in India, where it showed itself in an

epidemic form; and this lasted for a year or two before its appearance in Europe. 2. The course of the disease was always from India, in a north-westerly direction, through Russia and by the Baltic into one or more of our eastern ports. 3. At the time of its appearance among us there was a large amount of zymotic disease, especially diarrhœa and dysentery."

Dr. Letheby continues:—

"At present, however, there are none of these significant forewarnings of an approaching epidemic. India has for the last four years been rather less than usually infected with cholera; for, although the disease has never been entirely absent from the Indian Peninsula since its first appearance in the delta of the Ganges in 1817, and has yearly caused a large mortality, not only of our troops, but also of the native population, yet it has not assumed an epidemic character since the year 1861. Again, in both of the former visitations of the disease, the course of it has been from the north-western provinces of India, through Persia, and along the western shores of the Caspian Sea to Astrakan, where it has rested for some time. It has then traversed Russia by the Volga and its tributaries, and has reached Moscow in September. Here it has again halted for the winter, and in the following spring it has moved forward in a north-westerly direction, and has arrived at St. Petersburgh in the months of June or July. It has thence branched off in two directions—north-westerly through Finland, and by the Gulf of Bothnia into the north of Sweden, where it has soon exhausted itself; and south-westerly by the Baltic into Sweden, Prussia, and Denmark, and so across the German ocean into one or more of the ports on the eastern coast of England. Its progress along this route has not been rapid, for, independently of the time of its existence as a severe epidemic in India, it has taken from two to three years to perform its European journey. And while the epidemic has been thus pursuing its more northerly course from India, it has also been journeying into Europe by a more westerly route through Asia Minor. Starting as before, from its home in the north-western provinces of India, it has coursed along the shores of the Persian Gulf to Bussora, and thence by the Tigris and Euphrates into Asia Minor, spreading southward by the eastern coast of the Mediterranean into Egypt, and northward through Asiatic Turkey to the shores of the Black Sea. Following the coast line of the country from Constantinople, it has soon reached the mouths of the Danube, and has thence passed through European Turkey and Hungary into Austria, and so onward into the smaller States of Germany; while Italy, France, and Spain have been open to its progress by the shores of the Mediterranean. But, although this has been the general course of the cholera epidemics of former years, it has also been noticed that the disease has frequently exhibited the most erratic movements. Sometimes it has turned back upon itself, and reappeared with extraordinary virulence in places where it had almost died out. At other times it has jumped over considerable spaces of territory, and has shown itself, at nearly the same date, in places widely apart; but still, with all this apparent capriciousness, there have generally been certain well-marked laws of its progress which have not only characterized its movements, but have given notice of its visitations. On the present occasion, however, the course of the epidemic has been confined almost entirely to the eastern shores of the Mediterranean; and it appears to

have acquired its virulence among the pilgrims who were assembled at Mecca and upon Mount Ararat to celebrate the Mussulman festival of Kourban-Bairam, or the Festival of Sacrifice. This festival lasts for the first twenty days of May, and it generally brings together from 600,000 to 700,000 persons from all parts of Asia and Africa."

The epidemic being confined for the present not only to the basin of the Mediterranean, but chiefly to the eastern end of it, and having as yet shown but little tendency to move northward or westward into Europe, so far, says Dr. Letheby, the prospect is hopeful; but yet it can hardly be said that the danger is past. He adds:—

"But if we are thus forewarned by a knowledge of the probable progress of the disease, we may be also forearmed by a knowledge of its invariable habits; for the lesson taught us on the present occasion is exactly a repetition of what we had learnt from the past. Everywhere we perceive that the haunts of cholera are the haunts of wretchedness and filth—that the strongholds of the disease are in the crowded and ill-conditioned quarters of the poor—that where fever and plague and all the exanthemata abound, there also does cholera appear in its greatest force—that, in fact, although there is some capriciousness in its manifestations, yet it implicitly obeys the law of other epidemics, and strikes hardest where there is poverty and filth and ignorance and fear. This has been but too fully illustrated by the havoc of the disease in the poorer quarters of Alexandria, Cairo, Smyrna, and Constantinople. It may be that there are no parts of this metropolis like the wretched courts and alleys of those Eastern cities, where every rule of sanitary economy has been habitually violated; and yet we are forced to admit that, notwithstanding our large sanitary improvements, there are but too many places among us where there is still enough of want and ignorance and filth to be a source of danger at the coming of the disease. Indeed, that which especially commands our attention is the necessity for a systematic and repeated examination of these places, so that there may be a constant removal of all exciting causes of disease; for, unfortunately, the negligence and ignorance of the poor stand so much in the way of sanitary improvement, that nothing but a continual supervision of their homes, and the exercise of the most peremptory measures, will maintain them in a safe or even moderately wholesome condition. And if in the coming spring there be further indications of the approach of cholera, it would be well for the guardians of the poor to provide a staff of medical visitors, who should pass from house to house, and seek for the disease in its earliest stage, when it is most amenable to treatment; and as there is every reason to believe that in confirmed cases of cholera the discharges from the body are a means of its propagation, it would also be well to provide some method for their disinfection, as by the addition of a small quantity of chloride of zinc or chloride of iron. Lastly, it may be said that the surest prophylactics of the disease are all those things which sustain the vigour of the body, and keep off the depressing influence of fear; for, assuredly, if we may rely on the teachings of experience, the disease may be either deprived of much of its power, or it may be aggravated into a frightful pestilence, and it is for us to decide which it shall be."

EDUCATION—WHEN TO BEGIN?

Few persons are aware or consider how very early in life the tempers of children begin to be formed, and consequently how soon that important part of the business of education, which consists in the training the mind to habits of discipline and submission, may be commenced.

"I wish," said a lady, some years since, to a writer of a work on education, "I wish very much to consult you about the education of my little girl, who is now just three years old." "Madam," replied the author, "you are at least two years too late in applying to me on that subject."

The first principle of education to instil into the mind of a child, is that of *unhesitating obedience.* The time for doing this is the moment at which it can be perceived that the child distinctly apprehends the nature of any command, no matter what, that is laid upon it. To ascertain this requires a little careful watching; but when it is ascertained there should be no hesitation as to the course to be pursued. As soon as the infant clearly understands that the word "No!" signifies that it is not to do something which it desires to do, obedience to that command ought, at all hazards and under whatever inconvenience, to be enforced. In doing this, one or two collisions will generally occur between parent and child before the end of the first twelve or fourteen months, in which the patience and perseverance of the parent will be put to the test; these past, the *habit* of obedience is fixed in the child's mind for the rest of its life. Seeing that nothing is to be gained by resistance, it sinks down into submission as a matter of course.

While the foundation of parental authority is thus laid, how many other great lessons is the mind of the child imbibing? Every time that it refrains from doing some forbidden thing which it desires, it is practising self-control and self-denial, and is advancing a step towards the mastery of its passions. Some people talk about the management of children, as if it were a science, and read all the books they can find to instruct them in it. Nothing is, however, in reality more simple. Kindness, patience, undeviating firmness of purpose, and a strict regard to principle in all our dealings with them (means which are within the reach of all), will, under God's blessing, accomplish all that can be done by early education towards regulating the heart and understanding. And thus they will be prepared to receive the seeds of those higher moral and religious principles, by which, as heirs of immortality, they are to be educated for a better and an endless life.

The entire submission which we are entitled to require at the hands of our children, is a type of that obedience which we, on our part, owe to the Great Father of the Universe. In terms sufficiently plain he has made known his will. Does it become us to ask him why his will is such as we find it to be? Why he has not done this thing or that thing differently from the manner in which it is done? Just as reasonable is it in us to do this as it would be in our infant children to refuse obedience to our commands until their understanding should be sufficiently matured to enable them to comprehend th reasons for which they were given.

The following little incident illustrates our point. It shows the family likeness that exists between Adam and his latest posterity, even in their earliest infancy. I was lately left alone with a child who had scarcely

passed the first year of its existence, and being anxious to amuse him, had permitted him to strew the floor with a number of large coloured drawings. When he had done so to his satisfaction, he happened to cast his eyes upon a roll of paper still remaining on the table, and drawing me towards it he intimated very plainly that he must have *that* also. It was a large and valuable engraving, and as I did not wish it to be tumbled about the room, I unrolled it, and let him look at it for a while. But nothing would satisfy him short of throwing it down amongst the drawings; and this I resisted as gently, but as firmly, as I could, and rolling it up again placed it on the table. The other pictures were all forsaken in an instant, and though gaily coloured, and in other respects more interesting, were as nothing to the forbidden print. The little rogue shook himself, cried, coaxed, and tried every art, till it occurred to him that a kiss was likely to be successful, and he dried his tears and gave me one. Again I showed him the print, but it would not do: down on the floor it must go or all went for nothing. Of course I could not comply, and replaced it; and again the same freaks were gone through. I called his attention to the other pictures, but all the enmity of his first father's nature broke out upon them: his little dimpled hand was spread out, and they were denounced in fluent but unintelligible gibberish; and still the print was all he wanted. Four or five times this was enacted; and at length, when he read in my looks that he was not likely to succeed, he kissed me, bade *ta-ta* to the pictures, and went up-stairs to the nursery. Had there been no prohibition, would there have been all this desire after an object which in itself had really nothing to recommend it to the child? As in Eden, so now, "when the commandment came, sin revived." Adam is alive in his little representative, and forbidden fruit is found out of Eden; hence the necessity of beginning that course of training which Solomon referred to when he said, "When he is old he will not depart from it." The child had passed his first natal anniversary, and it was clear he was quite old enough for judicious repression and moral development.

THE RED LETTER DAY.

THE PAID TEACHERS' EXCURSION.

On September 23, at 8.30 a.m., a large steam-vessel was seen moored to the landing-stage on the west side of London Bridge. Flags were hoisted, steam was up, and all seemed ready apparently for some party to pass up or down the river. The attention of the passengers along the bridge was attracted, and a long row of heads was peering over the parapet of the bridge upon the scene below. At the half-hour a few groups of persons began to form, some on the stage, others on the approaches and bridges leading to it. The groups became larger and more numerous as 9 o'clock approached. Presently a stream of persons began to flow from the stage to the decorated passenger vessel. As they passed, each showed, but did not part with, a ticket that seemed very effective, for none were challenged, and all that could show the favoured ticket freely passed on board. The vessel was the *Ariel*

packet, belonging to the Woolwich Company, and had been engaged for the day by the Committee of the Ragged School Union. The persons going on board were the masters and mistresses employed to conduct the Ragged Schools of London.

In those schools these persons spend a large portion of their time, and as the rooms are located in some of the worst spots in the metropolis, the wear and tear of the constitution, the energies, and the spirits of those paid teachers is very considerable. It must be no small boon for them to spend a day free from their juvenile charge, in pure air, amid cheerful scenery and with sympathizing friends. The card these persons held, and which gave them the right to go on board, was the invitation each had received from the Committee of the Parent Society. It was worded as follows:—"The Committee of the Ragged School Union request the pleasure of ————'s company on Saturday, September 23, 1865, to spend the day with them at the Pier Hotel Gardens, Erith." Punctually at 9.30 a.m. all the guests were on board, and the vessel began to move off and steam down river, passing the Tower, the entrances to the great Docks, Deptford, Greenwich, Blackwall, Woolwich, Erith, and on approaching Gravesend, about midday, the vessel turned her head and began to steam back, till at near 1 o'clock she arrived at Erith. On nearing the pier, the company was saluted by the firing of guns from the Terrace. The company landed and at once proceeded to the gardens of the Pier Hotel, where dinner was prepared for them. After dinner a few speeches were made, and thanks voted to the Committee for their very kind invitation, and then the company spent the time as was to each most pleasant—some boating, others taking country walks, but the principal portion preferred the pleasure afforded by the extensive gardens of the Hotel. At 4 o'clock the company again gathered for tea, after which the friends re-embarked, and the packet moved from the pier in the midst of salutes from the guns, again fired from the Terrace. The passage home was of the most cheerful and social character. Having to steam against tide the time was long, but not at all tedious, in returning home. Those of the company most musical took a central position, and led the singing, in which most joined, and which was continued without intermission till the vessel again reached the point from which it started some eleven hours before. The weather was all that could be desired during the entire day; nothing occurred to mar the happiness of the party, and all reached safely home, it is believed, in every respect bettered by the day's excursion. It was an opportunity for an expression of the high esteem in which these valued labourers are held by the Committee of the Ragged School Union, as well as an opportunity for these excellent friends to become personally acquainted with each other, and interchange their thoughts and experience as practical teachers of London's poorest children.

THE MARCH OF INTELLECT AT THE ANTIPODES.—A communication from the Rev. R. W. Vanderkiste, of Sydney, contains the following:—"A teacher in charge of one of our Tasmanian Ragged Schools, was one day interrogating his pupils as to why the sun was made. The question evidently excited their mental powers to the utmost. For some time none could imagine what purpose was served by that brilliant luminary; at last, however, a little fellow arose, and stretching forth his hand, significant of his readiness to solve the problem, replied with an air of triumph:—'*It was made, sir, to dry mother's clothes.*"'

THE RAGGED SUNDAY SCHOOL.

A chapter from "Sought and Saved," a Prize Essay on Ragged Schools, issued by the Committee of the Ragged School Union.

THAT day, which brings so many valuable privileges, and so many holy joys, to the Christian part of the community, ought not to come in vain either to the Ragged School teacher or to those under his charge. To *him* it ought to bring a measure of rest—a season of holy calm and worship—a time when he may "wait on the Lord, and renew his strength;" and to *them* special religious teaching, suited to their tender age and peculiar circumstances.

The teachers' work cannot be carried on continuously, for months and years, without a constant waste of spiritual strength, which can only be replenished by regular and copious supplies of grace and spiritual vigour from above. Only thus will their souls be like "wells of water springing up into everlasting life," fountains ever flowing, streams of living water whose channels are never dry. To expect of even the most zealous, an *incessant* discharge of the same round of duties, without a perceptible flagging of their energies, is to make an unwarrantable demand on the powers of human nature. After six days of toil and self-denying exertion, the teacher should secure the seventh as a day of rest, of invigorating quiet, and of refreshing intercourse with the Christian community. *Then*, in the house of God, under the hallowed influence of its worship and its teachings, the soul must be fortified and sustained in her holy resolves and self-denying exertions, by drinking at the very fountain of all power and goodness. Any other course than this, except in particular cases, will prove both burdensome and inefficient; for although, to some extent, it is in working that the Christian grows stronger, holier, and happier, yet it is also certain that active duty invariably produces a waste of spiritual as well as bodily energy, which only the spiritual food and rest of the Sabbath will renew and restore. As a general rule, therefore, the salaried teacher should be set at liberty, and discouraged from undertaking any onerous duty on that day.

But how can he be spared? Is he not more accustomed to the children than any others? Are *they* to be sacrificed for *his* sake? Should not this day awaken, more than any other, in their souls, those holy principles on which alone a new and improved life can be safely begun and persevered in? And, besides, if we give so much time during the week to industrial teaching, shall we leave them to infer that we are more concerned to save them for this life than for the next—about the prevention of crime, and the welfare of the State, than about their salvation? By no means. Providing well for the teacher, we must also provide well for the scholars. But how? By voluntary tuition. However much we extend our plans for day schools, our arrangements for Sunday teaching, of a purely voluntary character, must be extended in the same proportion. On this day there is a much larger number of voluntary helpers at liberty. These must come in, and relieve guard—must share the difficulty and the delight of this most Christian work. That we

may have a sufficient supply of such, two things are necessary, the cordial co-operation of all denominations of Christians; a thing which may be the more hoped for now that the urgency of the claim is so generally admitted; —and the exercise of a careful economy in reference to the time and strength of voluntary teachers, a subject on which something more will be said in the course of this chapter.

The success of any plans that are formed or even suggested as expedients depends so greatly on the discovery of suitable agents, that one scarcely likes to affirm that any one plan is better than another. Often does it happen that a method which works well in one locality, owing to the presence either of a vigorous superintendent or of a staff of teachers above the ordinary standard, will fail entirely in another through the absence of these advantages. Nevertheless, it is unquestionably true that there are some principles of juvenile religious teaching that are essentially sound; and some methods that are inherently good. Only so far as we develop these right principles, and carry out these best methods, shall we be really successful.

Let us inquire first into the principles, and then into the methods that will be most efficient in the Ragged Sunday School.

1. If we would win the souls of these little outcasts, we must most scrupulously avoid anything like an overtaxing of their small powers of endurance and attention. This has been too much the fault of our Sunday School system hitherto. Little children have been shut up—we might almost say, imprisoned,—have been kept in a most unchildlike quietness for three or four hours together, during the whole of school time and public service, in a way that not even adults could endure, though better able to understand what is going on, and perhaps also more deeply interested in it. How often have we heard complaints that Sunday scholars as they grow older in many cases break through all restraints, and become as irreligious and immoral as other children — sometimes even more so! Now, though this does not actually *prove* the existence of any defect in the system, but may result from the innate evil tendency of the human heart, and from the manifold temptations of life, yet we may well be prompted to a careful inquiry whether these numerous failures are at all traceable to our method and plans. How is it that, notwithstanding the promise, "Train up a child in the way he should go, and when he is old he will not depart from it," many who have been brought up in pious families and in Sunday Schools do turn out badly, and most of them reach adult age in an unconverted state? Leaving the doctrine of Divine sovereignty, as not being within the range of human comprehension or calculation, is the human agency anywhere manifestly at fault? Is it not a solemn and a suggestive fact, that in the great conflict between the powers of light and the powers of darkness, fought out in reference to every soul coming under Sunday School influence, Satan and his legions have triumphed so often, and we have been so often defeated? May it not be that the nature and tendency of a child's mind have not been enough taken into account—that our treatment of them, especially of the little ones, has been too much of the dame-school style? Have we not been trying to make them passive and quiet, when we might have known that children will be active and volatile? If we have thus repressed their busy little minds, instead of turning their thoughts and feelings into the right channel,—have

made it a great virtue to keep them silent and almost motionless for an hour or two together, when they ought to have been hearing us and asking us questions,—what wonder if, under such discipline, they have taken an early dislike to religion, instead of associating it with all that is lovely, gladsome, and joyous? How can a sermon, intended for grown people and advanced Christians, be otherwise than useless and wearisome to these children? How can they join with heart and soul in the prayers and praises of the sanctuary when both the words and the thoughts lie altogether beyond the horizon of their mental and spiritual vision? Is it fair to expect any very great results from means so little agreeing with the end?—that minds will be open or hearts won by threatening looks and words?—or that souls will be saved by sitting in vacant stillness?

Doubtless there are many Sunday Schools in which the teachers are doing their utmost to obtain a real spiritual power over the scholars. The eyes and hearts of infants are won by the letter-box and by Bible stories; the minds of elder children are awakened and their souls deeply impressed by illustrations, by anecdotes, and affectionate appeals both to the reason and conscience; and the "separate service" system is here and there adopted. But in too many instances superintendents and teachers keep fast by the old routine. Custom and prejudice close their eyes against any improved methods, to the great loss and injury of the scholars, and of the Sunday School system.

But whatever may be our future methods of conducting ordinary Sunday Schools, it is certain that only a lively and winning style will make any lasting impression on our *ragged scholars*. If we would do *them* any good, a juvenile service, specially adapted to them, is our only chance. The powers of evil in them and around them are too busy and too strong to be counteracted without vigorous effort and cheerful piety. All the temptations by which they are assailed during the week are such as lay firmly hold on their thoughts and feelings. There are pictures, songs, and penny theatres, all plentifully spiced with obscenity and profanity, that awaken in them more or less of activity,—activity, alas! of the basest and vilest kind. The children of darkness "are wiser in their generation than the children of light." If preachers and teachers would cope successfully with these most powerful forms of human depravity, they must make that which is really good as *entertaining and impressive* as it is instructive.

2. The second great principle, needing to be more constantly remembered and more fully carried out, is the essentially and exclusively religious character both of the end we seek and of the means we employ. The Sunday School should be to the child what the church or chapel is to the adult. Sunday School teachers, if they are to succeed nobly in their work, must think nobly of it, and spare no preparation that will fit them for their classes They are "ministers of the Gospel" to their youthful charge, and should have no lower aim than that of bringing them to Jesus. It is purely religious teaching, warm-hearted and zealous, that is required of all our Sunday volunteers.

3. The other general principle, which, in fact, has been in part anticipated in treating of the first, is that all that is either taught or done should be carefully adapted to the minds of children. Applying this to the devotional

engagements, the prayer should be so simple in its words and wishes as to be understood by them all; the hymns such as their young souls can chime in with; and the address of a kind that will bring into full play a child's whole mind, imagination, intellect, heart, memory, and conscience. Adaptation is the great secret of success in preaching the Gospel to grown people, and why should it be otherwise among children? When our methods have more of fitness they will be crowned with richer fruits. We need to get a stronger and more lively faith in the power of the Gospel over the minds of the young; then shall we teach and pray under the full persuasion that ere long we shall see the work of the Lord prospering in our hands. It is a good thing when prodigals return after having long wandered and grown weary of the ways of sin; but it is *a better thing*, a far better thing, when Divine grace falls like good seed into good ground during the years of childhood, when young hearts open gently and beautifully under the kindly rays of Him who is the Sun of Righteousness, as the bud expands into a bloom, or as the dawn glides into open day.

Thus we have seen that the great requisites are,—brevity, since little minds must not be over-taxed; religious impression, since it is a *Sunday* School; and simplicity both of thought and language, so as to reach even the younger scholars. The application of these principles needs now to be considered.

Perhaps this question cannot be better answered than by a short sketch or outline of a Sabbath day's proceedings in a school conducted on the above principles.

At nine o'clock, superintendent, teachers, and children are all assembled in the large room, and the work of the day begins with singing and prayer. The elder children then go to their classes, and the younger to the infant school-room, where one of the most talented and lively of the teachers receives them all, and, with the aid of the letter-box, helps them to spell on the board such truths as "God is love," "Jesus said, 'Suffer little children,'" etc. As the letters appear one after another on the board, new religious ideas are stamped one by one on their minds and hearts. Sometimes the subject selected is historical; if so, the names of patriarchs and kings, prophets and apostles, appear on the board, and a sketch is given of those parts of their history most fitted to entertain and instruct the young. In this way they make their acquaintance early with Noah and his ark, Moses among the bulrushes, David killing the giant, and Daniel in the lions' den.

Meanwhile, the voluntary teachers, with their active superintendent, himself a fountain of order, cheerfulness, and love, are making good use of the time allotted to them. Their well-prepared lessons, like good sermons, tell on the children and delight them, all the more through being short. In this way an hour is spent to good purpose, and seems soon to be gone. Now it is a quarter past ten. All meet again in the large room, and after singing a verse of a hymn, a short interval is allowed for change of engagements, during which such of the teachers as wish to attend Divine service elsewhere depart. Having given a lesson to their several classes, they go that they may obtain lessons for themselves.

At half-past ten, order is again restored in the school-room, for teaching is

now to be followed by devotion, work by worship. One or two of the teachers more gifted than the rest as instructors of youth, remain to lead the singing and to officiate as chaplains of "the church of the children." Some of the parents have now come in that they may listen to these sweet young voices as they sing the praises of God, and learn the A B C of the Gospel of Christ. These older hearers feel, perhaps, that these addresses, though delivered to children, are well suited to themselves, more so than the sermons that may be heard in the neighbouring churches and chapels. Besides, in this neat and humble sanctuary they feel at home; hither they send their little girls and boys every day, and as they stand, and look on, and listen, they grow in attachment to the school and its founders. Somehow the affectionate and interesting address of this voluntary missionary to young sinners goes to the very core of their old, stubborn souls, and at times they are melted even to tears.

In this service the hymns are in the language of children; the prayers short and simple; and the address, often enlivened with questions and pleasant stories, and sometimes broken into halves by singing a few verses of a hymn, fixes all eyes on the speaker, and all minds on what he is saying. In this way the time passes so quickly and delightfully, that before either the teacher or his congregation are aware, it is nearly twelve o'clock. At that hour he sends them home with a blessing, and they leave their humble school-house as much interested and benefited, in their way, by the service of God, as those older worshippers who in an hour's time will be pouring out of yonder elegant Gothic structure, with the silvery tones of its eloquent and popular minister still vibrating in their ears. And even the parents, who came in rather as listeners and spectators, full-grown and perhaps hardened in sin, as they gaze upon the glistening eyes and earnest features of the little ones, are borne irresistibly back to the days of their own happy childhood, spent, it may be, far away in some country village, and in a pious family; live for a little while amid the echoes of the past; and leave "the church of the children" with a sadness and thoughtfulness that prepare them to listen as they have never done before to Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

The afternoon teaching, like that in the morning, lasts about an hour; after which an address is delivered to the whole school, interspersed with questions and anecdotes, &c. They conclude with prayer; and the whole engagement does not exceed an hour and a half.

Again, in the evening, the doors of the school-room are open, and some of the elder children are assembling, accompanied by a larger number of the parents and near residents than were present in the morning. The morning service was intended for the children, though parents were invited to come; the evening service is intended for adults, but many of the children are again in their places. Simplicity is still aimed at, and so the young and the old can with profit worship together. The leader on the present occasion is a kind and warm-hearted Christian, who, though not called exclusively to the ministry of the Word, is willing and able thus to work, without a salary, in the cause of Christ. The service is short. The place of meeting is in the midst of these "publicans and sinners." The congregation is composed of them. No grandeur in the building repels them; no gay dresses, no wealthy

worshippers, prevent their feeling at home. Here their children are kindly treated. They know that the workers in this enterprise are their best friends, and come to their help out of self-denying zeal and strong Christian love. Considering all these things, who will say how mighty a power will be thus exerted in awakening and emancipati ng those who have long been the abject slaves of Satan and of sin?

The sketch above given may be improved, without doubt, in many respects; and in some of its particular arrangements would need to be modified, in order to suit the necessities of different neighbourhoods; but it helps to show the way in which right principles might be applied. By some such method as this the children would be interested and impressively taught, while their parents would also receive a blessing, and would be led to feel a more lively concern for the welfare of their offspring.

Other great points will also be gained. These may be summed up under the head—*Economy*. Thus we shall effect a great saving of time, money, and spiritual strength.

Of these, the great saving of spiritual strength thus effected stands first in importance, for of all who attend our places of worship, none more need to be profitable hearers than Sunday School teachers. The Biblical instruction then given they are in daily need of, and the holy influence that may be then enjoyed, they, of all others, would find most refreshing and encouraging. Yet how often it happens that they are, either in part or altogether, deprived of both! And if morning teaching at the Ragged School is so arranged as to rob all who engage in it of their usual morning service at church or at chapel, the number of volunteers will be greatly diminished; and those who do give themselves to the work will make an extraordinary and unreasonable sacrifice. But according to the suggested plan, at least three-fourths of the teachers can be spared to attend their usual place of worship, both in the morning and in the evening, and will there have an uninterrupted enjoyment of its ordinances. Thus their own spiritual progress will not be hindered; they will be doing a good and great work at a less sacrifice than is involved by teaching in an ordinary Sunday School. Probably a much larger number would help in our Ragged Schools, if the work but seldom involved the loss of either the morning or evening service.

Again, the method suggested would open a wider field of usefulness to those who have a special aptitude for the instruction of the young, than is supplied either by a single class in the Sunday School, or by the opportunity of occasionally addressing the whole school. Whenever there is found in the Church one who has received this special gift,—one who can interest and fascinate the minds of children,—why should he be hindered from ministering in his particular order to fifty, to a hundred, or even to two hundred of the lambs of the fold? Is it not one of the great principles and secrets of extensive usefulness, that to the most qualified agents the largest possible scope should be afforded? Who would for a moment wish to limit eminent preachers to little congregations?—or the sale of valuable books to a single edition? On the same principle, when we meet with eloquent and persuasive teachers of children, ought we not to make the most of them, and find for them congregations every Sabbath day? When such a teacher can be found,—one with a heart large enough to win and keep their affections, and with a mind well enough furnished to interest them Sunday after Sunday,—no other

plan would so much awaken in them a personal interest and attachment, or on the whole work so well. But let it be understood and felt that it is no ordinary gift that, in such a case, would suffice. In the general way, an alternation of two or three of those best qualified to conduct such a service would be most practicable and most successful.

Whenever this system is boldly begun, and zealously carried out, in humble dependence and earnest faith, the God of all grace will assuredly raise up men to carry it on. New powers of usefulness, hitherto unseen, and almost unknown, will come to light.

Many a young man, and many a kind-hearted Christian father, will step forward out of retirement and obscurity to take part in feeding these lambs; and though all might not be suitable for the work, yet it is clear that, allowing for all mistakes and shortcomings, more, much more will be done in this way to draw the poorest of the people and their children to Christ and to his Church, than has been effected hitherto by our ordinary church and chapel services. And may we not be sure that God will own a new effort, thus earnestly and devoutly made, to bring those who are being trained in the school of Satan into the school of Christ?

Again, there will be also a great economy of time and of money in reaching the adult population. In this way some of our Ragged Schools have already become the best and most successful ragged churches. As fast as voluntary contributions come in, let us build; but let it be for the double purpose, a school and a church; a place of teaching for the very poorest of the land, and for their children. The work cannot well be too comprehensive. Provision for both worlds, and for all ages, may be made under one roof; and in making this provision for the very poor, all true Christians may have some share. It will be a great misfortune if sectarian jealousy should close Ragged Schools on the Sabbath day either to adults or children. The Government grants that are needed must not thus impair the efficiency of the system. To do so would be a moral and religious suicide. *Rather than submit to this, let us refuse the grants altogether.* Let religious instruction given on the Sabbath day be *altogether voluntary and unsectarian;* and let schools that have been erected and are maintained partly by Government aid be free of access on the Sunday to such as are disposed to co-operate with each other, and with the managing committee, for the benefit of the neighbourhood. Thus the Gospel, in a form suited to the most uneducated, would be brought to the very doors of the poorest and vilest, in a building to which they are already accustomed, and with which some pleasant associations are already connected. All this may be done without a farthing of extra expense; for the building already provided, and the ministrations are all to be labours of love.

The writer, being strongly convinced that the foregoing principles are sound, and that the plans described might be adopted extensively with great benefit to the lower classes, and especially in cities and large towns, earnestly recommends them to the candid, careful, and devout consideration of all who are toiling on behalf of the children of the poor.

When we remember how great an addition must be made to the apparatus of usefulness, that all destitute districts may be supplied with general and religious instruction for themselves and their children; when we remember, also, how large a number are already engaged in Sunday Schools belonging

to existing places of worship; and that as yet but few ragged churches either have been or can be built, owing to the multiplicity of calls on Christian benevolence,—is it not most clear that any plan that will enable us to make the most of our money, of our labourers, and of our buildings; any plan that will draw a larger number of voluntary teachers by lessening the sacrifice involved; any plan that will link together both parents and teachers in the work of evangelization, is of unspeakable value?

Above all things, we must never forget that children must be interested if we would do them good. The Sunday service must be made so pleasant and agreeable to them that they would not willingly stay away. This can only be done by brevity, simplicity, and adaptation,—by the alternation of singing and prayer with interrogative and narrative teaching. It is an unprofitable and a not very agreeable task to keep children quiet while others are worshipping; but it is a glorious work—one full of interest, and having in itself a holy recompense—to engage their attention, to let fall rays of heavenly light on their active minds, and to foster into genial warmth their still budding affections.

These views are so earnestly supported by Edward Baines, Esq., one of the warmest and most zealous friends of popular education, in a long and forcible Letter, addressed by him to the superintendents and teachers of our Sabbath Schools, that I cannot forbear transcribing one or two of the most important paragraphs, ere I conclude this chapter. After a careful examination of the Census returns, comparing the number of Sunday scholars with the whole population, and especially with that portion of it which is within the ten years of life usually called the "school-age," he arrives at the following conclusion:—"These circumstances, some on one side and some on the other, prevent us from forming an exact estimate; but the great and important fact is this, that the 2,407,409 children in Sunday Schools, give an average of more than eight years of Sunday School instruction for the whole of the working class children; and though some stay more than eight years, some less, and a few never come at all, yet such is the average, and that average proves us to have at one time or other nearly all the working class children in our schools.

"There, teachers and superintendents, take that fact and think upon it. In one view does it not shame us? In another view, does it not show what is possible of future achievement? We have the children! Repeat it to yourselves, till the mighty import of the fact is fully understood and can never be forgotten. We have the children just at an age when they are most susceptible of kindness, and most amenable to authority. We have the children *before* they become Sabbath-breakers. We have the children *before* they become drunkards. How often have philanthropists, and reformers of every class, sighed over the adults, and said, 'Oh! if we could but have begun our softening, enlightening, and evangelizing influences when they were children, before they hardened into shamelessness and recklessness!' Well, we have them under our hands, within our walls, in presence of our Bibles, hearing our ministers. We have them on the right day in the right place, and under every good influence. We have them, and yet we lose them! Multitudes of them slip out of our hands, escape our observation, and re-appear as the millions of 'habitual neglecters of Divine service!'"

. . . . He then thus appeals to Sunday School teachers:—"Stand forth then, young guard of England! Your country needs you. To your arms! The enemy is among you. Yes! the strongest, subtlest, basest enemies of our honour and welfare—drunkenness, sensuality, infidelity, Sabbath desecration, dishonesty, profanity, godlessness; against these, and against their prince, you are sworn to wage eternal war."

Having commended the cause of Sunday Schools to the especial attention of ministers, deacons, and Christian churches, he adds:—"We may also suggest for the consideration of ministers, superintendents, etc., whether it is not possible to devise some means of making the service of the sanctuary more interesting and useful to the Sunday scholars. Separate services for the younger children are, I am sure, of great value, because there everything is adapted to the understanding and attainments of the children. But it is to be feared that much of the service and sermon for adults is beyond the comprehension of the majority of the scholars, and that their attention, once lost, can hardly be regained. Would it be wise to extend still further the system of the separate service? . . . . But the desideratum is to make the children feel it a privilege and pleasure to attend public worship; which, it is to be feared, from their ceasing to attend when they leave the school, is hardly the case at present.

"It is obvious that every effort should be made to render the discipline of the school good, and the instruction given there in the highest degree effective. But how much does this imply on the part of superintendents and teachers? What invariable punctuality and regularity of attendance; what conscientious study to win the hearts and impress the consciences of the scholars; for this end what cheerful kindness, combined with self-respect; what steady firmness; what quick vigilance; what scrutiny of the characters of the children; what diligent preparation of the things to be taught; what care to fix and sustain attention; what ingenuity to enliven the instruction by questions, by anecdotes, by collateral information; what personal inquiries and appeals; what promptness to seize every circumstance that may aid impression; what a devotional spirit; what solemn representations of eternity; what constant recollection of the grand objects of all teaching, the conversion and salvation of the soul! . . . . An experience of six-and-thirty years in connection with Sunday Schools has emboldened me to declare with confidence the good they have effected; and the position they are now officially shown to occupy relative to the bulk of our population has stimulated me to appeal thus earnestly to my fellow-labourers to make the schools all that they might and ought to be. Humble and recent in their origin, they are already an honour and blessing to our land. With the improvements of which they are capable, they would be still more our glory and defence."

These words are full of meaning and of power. All religious teachers, whether of the young or of adults, will do well to ponder them carefully, and take them seriously to heart. If our Sunday School teachers would but think nobly of their work and office, and unceasingly cultivate the excellences that the above paragraph describes, they would unquestionably be, as Mr. Baines says, not merely the most numerous, but, in reality, the most powerful moral agency in all England. In this prosperity and efficiency may our Ragged Sunday Schools abundantly share!

Poetry.

THE OBJECTS, SUBJECTS, AND PROJECTS OF RAGGED SCHOOLS.

OBJECTS.

To teach the young to read and write,
To cast accounts, and to indite,
On Monday and on Friday night.

Kind friends, a special time bestow
To teach the girls to hem and sew,
And make them useful women so.

A Penny Bank we also have,
To teach the young their pence to save;
And so their path to fortune pave.

A Bible Class is also held,
To teach poor sinners who've rebelled;
The penitent are ne'er repelled.

A Singing Class there is as well,
The use of which I need not tell;
The charge is but the book we sell.

On Sunday we delight to show
The children how they ought to go,
And speak of Jesus whom we know.

Thus all our aims have but one end,
To teach the thoughtless to amend
And lead to Christ, the Sinner's Friend.

SUBJECTS.

Our subjects are the outcast poor,
Who beg their bread from door to door,
The labouring class, and many more.

The little ones, who scarcely know
The God above who made them so—
The God from whom all blessings flow.

Children of ignorance and vice,
Children of sordid avarice—
Such are the children we entice.

PROJECTS.

We purpose to enlarge the school,
And warm men's hearts when weather 's cool,
By acting on the golden rule.

We wish amusements to afford
In winter; and the festive board
At Christmas should not be ignored.

In fact, we've many things in view
That we would if we could but do,
And only need the HELP from YOU.

E. P.

The Children's Gallery.

THE STORY OF ST. ELOY AND THE GOLDEN THRONE;

OR, HONESTY THE BEST POLICY.

ROMAN Catholics have a large number of saints. I saw a Roman Catholic almanack the other day, and every day in the year was a saint's day. How the individuals came to be saints I do not know, but I suppose they were made so by the usual practice of the Roman Church. I suppose after each one of these men and women had been dead for some years, the pope and the cardinals gave them the title of saints, set apart certain days to their honour, and found new advocates in heaven. We Protestants know nothing of such saints, for we have read in our Bibles that there is but one Mediator between God and man—that is Christ Jesus.

With the Roman Catholics every trade has its patron saint—St. Crispin for the cobblers, and St. Luke for the painters. It is an old idolatrous practice. The heathens of Rome had just the same

custom before ever a pope was heard of. Now I am about to tell you the story of one of these patron saints, because of all the saintly stories it is freest from harm —nay, is really morally instructive.

Eloy is the French patron saint of workmen in metal. Why? Perhaps, if they must needs have a patron, old Tubal Cain might have been more appropriate, or, better still, Bezaleel, of whom the Lord said to Moses, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass." But the Romish Church has chosen Eloy, and naturally enough we ask why? Because—but that because is of course the story, and deserves a new paragraph.

King Clotaire II. of France required a new throne—one of the handsomest and very best procurable. He was determined to have it. What is the use of being a king if you cannot have a splendid throne to sit upon? Certainly he had a throne, but he considered it old-fashioned, not to say ugly. "What I want," he said, as he leant on the arm of one of his faithful courtiers, "is a throne as remarkable for its taste as for its magnificence—something that shall show that I am——"

"One of the greatest and wisest monarchs on earth." So said the polite courtier.

Clotaire smiled grimly.

"My idea of the throne is," he went on, "that it should be of gold, enriched with precious stones; the feet should rest upon the heads of two lions—that is a symbol of force; the arms should terminate in the heads of two dragons, to indicate watchfulness; the back should be wrought into fruits and flowers, to show abundance; over which I would have some graceful design of a religious nature, to symbolize the idea that strength, watchfulness, and abundance are all dependent upon the blessing of God."

The courtier made the best reply he could to show how much he thought of the king's suggestion. When the king went on to ask him did he know of any skilled workman who would undertake the construction of the throne, he pretended to think, shook his head, and said at last he would inquire.

Clotaire did not wait for the result of his inquiry; he made it known through the land that the king required a throne, and scores of men volunteered their services. Some of their designs were well enough, but their charges exorbitant; some of their charges low enough, but their designs destitute of merit. Clotaire was annoyed and angry.

"If my lord the king," said a white-bearded courtier, "will let me speak, I would commend to his notice a poor youth named Eloy, an upright, honest fellow, and as clever a workman as ever handled a chisel."

"Ah," said the king, "but who shall be answerable for his integrity? To complete his work, not only gold but jewels of great value must be entrusted to him. Poverty has its temptations, and the trial might be heavy."

"And the loss also," said a young courtier.

"I assure your majesty," the old courtier replied, "the youth is honest; he is a good Christian, and his mother taught him in his childhood to hold virtue and honour as brighter jewels than were ever seen on a monarch's throne."

"They cost less, at all events," said the young courtier—he was just the sort of man who would have given foolish counsel to Absalom.

"Silence!" quoth the king; "if the youth is really clever and truly honest, why should not a king employ him?" He looked round upon his courtiers; the courtiers looked at one another and said, "Why not, indeed?"

And this was how it came to pass that the poor neighbourhood where Eloy lived with his widowed mother was thrown into a flutter of excitement by the arrival of a messenger from the king, who began inquiring in the alley where the young artist was to be found. What a differ-

ence there was to be sure between the court where lived King Clotaire and the court where poor Eloy found a home! Yes; he lived there, high up in a ruinous house, and there the messenger found him reading the Evangel—that is to say, the Gospel—to his mother. He was reading when the messenger went in, "'Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns, yet your heavenly Father feedeth them.' That's a gracious word, mother, and gives us heart when work and food are scarce, and troubles pressing." He started, for at that moment the messenger laid his hand upon him, and commanded him to appear before the king. He was surprised and not a little nervous at first, but the servant assured him that no harm was meant; and so with many kind words to his trembling mother, he dressed himself as well as he could, and started for the palace.

On entering the royal presence, Eloy was accosted by the king himself, who explained to him his wishes, told him he had heard a good character respecting him, but before he finally gave his order must insist on one thing. "Observe," said he, "my throne. It was made some years ago, and cost a large sum of money. Now my new throne must cost no more. Just the same quantity of gold and precious stones shall be given to you, but no more; and with these you must make what I require—can you do so?"

"With God's help I think I can."

Then the king conducted the young man into a magnificent hall where there were stored the royal treasures; there were enormous quantities of gold in money and ingots, and piles of rubies, emeralds, sapphires, topazes, diamonds, and other precious stones.

The king consulted his book-keeper, and found how much gold and jewels had been used in the former throne, and just the same quantity was given to Eloy.

Eloy took them home with him and set to work.

After some months the king was informed that his throne was finished, and that Eloy was ready to show it him at his royal pleasure. His royal pleasure was that he would see it at once; so he descended into the large hall, and there found Eloy and two large, very large boxes.

"One of these boxes contains the throne?" said the king.

"It does, sire."

So with the assistance of the workmen the box was opened and the throne produced. It was a splendid piece of work; everything and more than everything which Clotaire had suggested had been done. The king was delighted. He sat down upon it, and asked his courtiers what they thought of the effect, and they said it was charming. The king then demanded to see what was in the other case. It was opened, and great was the surprise of all present when another throne, the exact counterpart of the first, was disclosed. The king demanded an explanation.

"Sire," said Eloy, "the gold and jewels which you gave me were amply sufficient to make two thrones instead of one; I took the liberty of making them."

"But how was it," said the king, "that my old throne cost so much?"

Everybody said it contained more gold or jewels, but this was proved to be untrue at once: and so it came to pass that the king discharged his book-keeper, and threatened to deal sharply with the old throne-maker, if he could be found.

"As to you, young man," he said to Eloy, "your virtue and honesty are equal'ed only by your taste and skill; to your hands henceforth I commit my treasures: he that is faithful in little will be faithful also in much."

So, as the reward of his uprightness and integrity, Eloy was promoted to high offices of State, like Joseph of old. And as poverty had not depressed him, so wealth did not over-exalt him; and living in a palace, surrounded by servants, he loved his mother and reverenced his God, and was known far and wide for his piety and charity. Such is the story of St. Eloy.

B. K. C.

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